A. M. D. G.

PROVINCE NEWS

Province of California

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MOUNT ST. MICHAEL'S, HILLYARD, WASH.

A 2 AUGUST 1, 1927 No. 12

During the past few months letters from the Novitiate of the New Orleans Province at Grand Coteau, Louisiana, have contained some interesting accounts of the Mississippi Valley flood as it was seen by Ours in that section of Louisiana. Although they suffered no property loss as did our houses in Augusta, Ga., and Galveston, Texas, when the flood waters poured in on those cities some years ago they were in a flooded section and had a hand, no less helpful than active in the work of saving and sheltering some of those who were washed from their homes by the encroaching waters of the Atchafalaya river and neighboring bayous. Situated between Opelousas and Lafayette—there were large Red Cross camps in both cities—on a ridge about fifty feet above sea level Grand Coteau was never in immediate danger from levee breaks or washouts and was always above the waters which in that section rose to a height of thirty or thirty-five feet at the most. One letter, however, said that the water could be seen from the top of the house and that at one time it was necessary for Novices and Juniors to lend a hand in the construction of a protecting levee to prevent the backwater from nearby Bayou B.... from flowing into the corn and cotton fields.

A few days after the midnight inundation of Melville, a call came to the House for volunteers to work on the levee at Arnaudville, a town ten miles away, where the Bayou Teche was rapidly nearing the top of the levee. This was a Sunday afternoon. At five o'clock Monday morning the workmen were leaving the House in a truck for Arnaudville when word was passed that the water had beaten the workers and was already in the town. This break gave Grand Coteau a prominent place on the flood map. For a time it watched the stream of refugees pour along the Pershing highway en route to the concentration camp at Opelousas. Then at the request of rescue officers, who found it impossible to move everyone to Opelousas on time, St. Charles was made a temporary stopping place or half-way house and provided pasturage for somewhere near a thousand head of cattle and shelter for a large number of homeless people. The latter were housed in the Parochial school, the K. of C. hall and the Visitors' Lodge, all of which are situated on our property.

These newcomers made plenty of work for all. Father Minister, it seems, became chairman of the local cattle board and had to see that the cattle and mules on our property and in the fields near the Sacred Heart Convent were taken care of. Some of the Juniors acted as cowboys when it was time for roundup and separation, and it is safe to say that none of Mr. Hoover's imported Texan cowboys were needed in that section. The ball fields on both sides of the house were given over, one to the cows, the other to the mules and horses, and velvet infields and

seeded tennis courts became pleasant stamping grounds for them. But as much as they were enjoying it they were forced to vacate one field to make room for a fusion game on Pentecost Sunday.

Every day a supply of milk is brought from the House to the camps by a couple of Juniors. One of them said that conditions at the camps are not as satisfactory as they might be and added that "it is pitiful to see the hungry children follow the truck and crowd around us as we unload the cans."

Under present conditions it is most improbable that Long Order will be spent any place but at home for the camp site on Bayou Cocodrie is occupied by the Bayou itself and every tent in the country will be needed by the refugees for many weeks to come.

FEAST OF CORPUS CHRISTI AT INCHELIUM.

Inchelium is one of the Mission Stations cared for by Father Griva. It is situated on the Columbia river, about a two hours' drive from Colville Mission, and is on the Indian Reservation. The Corpus Christi procession is always a big event and is always attended by Indians from the adjacent villages hills and farms. This year there was an even more impressive celebration than usual. Thirty or more little Indians, boys and girls, had been well prepared for confirmation by their zealous pastor.

The death of Bishop Gorman interfered with the plans formed by Bishop White of acting as celebrant at the Solemn High Mass, and Fr. F. Menager, who, with Father Galtes and two Scholastics from Mt. Saint Michael's, had come up to render whatever assistance might be possible, celebrated the High Mass. This was sung in Gregorian by the Indian choir, and although monastic chapels in distant parts of the world may have swelled with more perfect strains, yet the simple Indians of Inchelium were not outdone in devotion; nor was the singing at all unpraiseworthy.

The Mass finished, Father Griva faced his congregation to explain the Bishop's absence—he had not yet arrived—and bade the people depart if necessary for their dinner but warned them to be ready for the Bishop's arrival.

A half hour later, Bishop White, accompanied by his mother, was ferried across the Columbia and drove up to the church. Immediately some of Father Griva's special "policemen" galloped away to summon the people back for the great precession and confirmation. Back they came and after an excellent dinner, prepared for the Bishop and visiting priests by the Indian women, all men and women, boys and girls; then followed those who were to be confirmed and these very neatly and prettily dressed walked along strewing flowers in the path of the Blessed Sacrament; next came the altar boys in red and purple cassocks and white surplices walking slowly before the Bishop, carrying the Blessed Sacrament. The canopy was borne by four Indian chiefs. Last of all and following the Blessed Sacrament, came a small band of ancient looking Indian women who sang, "Jesus, My Lord, "To Jesus' Heart All Burning," and other hymns as the procession trailed slowly along. A few young braves on prancing steeds fired their rifles into the air.

Three altars had been improvised and at each the procession halted and benediction of the Blessed Sacrament was given. Then a chief arose and in his native tongue and with not ungraceful gestures explained to the two or three hundred persons scattered about just what significance the procession and celebration had. Father Griva was happy; everything was going well.

At each altar the benediction was again repeated, followed by a short sermon by another Indian chief. The procession then filed back into the beautifully decorated church, which due to charitable donations has, as someone remarked, "A picture or statue of every known saint in heaven."

Now followed the interrogation of the candidates to ascertain their state of preparation for the Sacrament. This was not at all uninteresting. The boys were first questioned; it was quite a time before their bashfulness could be subdued and their good Father's work made apparent. When once they became confident the work was easy and little hands shot up on every side as soon as an unlucky little buck

"got stuck." The conferring of the Sacrament followed and the "big day" for most of those present was over. The Indians tramped or rode away leaving a few Indian chiefs in consultation with the Bishop concerning the construction of a much desired school.

The day was not as colorful as it might have been some quarter of a century ago when the Indians were less Americanized—if such a word may be used. The feathered head dresses and bright flowing blankets were not there; the Indians were present in simple ordinary clothing such as our own. But Indians are Indians and that made it a grand sight to most of us, especially to Mrs. White, who had never seen an Indian before. Father Griva's labors were amply rewarded in the perfect passing of this day, on which as hetold us, he had spent a solid month in preparation.

SACRED HEART NOVITIATE

Retreat—The house retreat was conducted by Fr. Frank Menager. Beginning on the evening of July 7, it closed on the morning of July 16, the feast of Our Lady of Mount Carmel. At Mass on the closing morning, nineteen novices pronounced their first vows.

This same day saw the beginning of the departure of the majority of the second year Juniors. Four left on Saturday, eight on Sunday, two on Monday. Two others had left for the Philosophate three weeks earlier.

While the house retreat was going on, Father Bassett was conducting an eight-day retreat for the Notre Dames in Santa Clara.

Father Dunne gives the annual retreat to the Sisters at Beaverton, Ore.

Villa—Open air benediction was a unique and much praised addition to the welcome given the Novices at the Juniors' Villa on St. Aloysius' Day. Father Colligan, the Superior of the Villa, and the Juniors erected an elagant altar on the porch before the chapel door. It was decorated with ferns and flowers. Fr. Wm. Donnelly gave the benediction, while Father Colligan acted as master of ceremonies.

Near the close of the vacations an informal, farewell entertainment was given in honor of the departing Juniors. Although practically extempore the affair was very ably conducted. If applause and laughter are signs of appreciation, this diversion was a great success. Father Rector was invited out as a guest of honor.

Contrary to last month's report, the statue for the Novices' shrine at the villa has not yet arrived. It was expected for the feast of St. Aloysius.

Under Father Colligan's direction a new road was built during Majors. It is no longer necessary to climb the steep, dusty stairs to the dining room.

Father LeJay, a French scientist and missionary from China, was a visitor at the villa. He came with Fr. Gabriel Menager. Afterwards, Father LeJay gave the Novices both a general recreation and an illustrated lecture on the Missions of China.

Changes—Brother Huber went to Port Townsend. Brother Brancoli is at Santa Clara. Brother Van is at Mount St. Michaels.

MOUNT ST. MICHAEL'S

Laymen's Retreats—The first laymen's retreat opened on the evening of June 23rd. Ninety-four retreatants were in attendance. Their prayerful silence gave edification to all. On Sunday morning, Bishop White said the Communion Mass and gave them a very instructive sermon on "Christian Model Men." During the meeting after breakfast plans were unfolded by Mr. Gordon, president of the Retreat Association, for the establishment of a permanent house of retreats for the Inland Empire. The idea was enthusiastically received and a committee of ten appointed to go ahead with plans to secure a location and erect the necessary building. At the same time pledges were signed by those present, of a minimum payment of $100 extending over five years; these pledges and other contributions are expected to total $40,000. His Lordship was more than taken by the strong faith and business-like piety of the men.

The second retreat opened on July 7th and was attended by fifty-four, young men being in preponderance. Though the spirit of silence has always been a feature of these retreats, it will not be unjust to say that while in all other retreats the

silence maintained by the men has always been a source of edification to us, in this one itwas simply marvelous and we wondered how so many, especially of the younger men, could have taken it so deeply to heart. Of the director we say only what Mr. Gordon said during the closing meeting: "Well, Father Menager has taught us how to pray." The Bishop came again for the Mass and meeting. The gathering of men meant much to him, as it showed him the spirit of real Catholic men and gave him great promise of help in promoting Catholic interests in the diocese.

Improvements—An all-metal fence has been put up around the tennis courts and the new volley ball courts. The fencing measures 250 feet in length on both N-S sides and 115 feet on the two E-W sides, being 10 feet high all around. The frame-work is made of 2 inch pipe, the posts being set in cement. Three 36x78 feet tennis courts for doubles and two 35x60 feet volley ball courts are thus amply enclosed. A new fence was sorely needed and when calculations were made it was found that, for a relatively slight fraction more, pipe could be substituted for wood and that the additional advantage of something permanent and lasting would be secured.

Changes — After a six months' stay in the hospital, Father Mackin has gone to Desmet; he can get around now with the help of a cane. Brother Van Dam came to replace Brother Danahy, who goes to Portland. Father Halpin has just come to be Minister and Father Tomkin goes to Colville.

Visitors—Brother Johnson dropped in for a visit on his way from Missoula to Port Townsend.

Father LeJay, of the Paris Province, stopped off en route from Zikawei to Paris. He was sent out a year ago by the French government to get special scientific data and to correct the longitude of the observatory at Ziwawei. He also conneceted up the observatories at Algiers, San Diego and Zikawei as special vantage points for the triangulation measurement of the earth's surface. Their measurements are so close that they can determine the earth's surface to within three metres. Father gave a most interesting account of the observatory at Zikawei, the work carried on there and what he did while there; he described the conditions in China and Japan and told of the difficulties our missionaries are undergoing. Father is going back to France to complete his fourth year of Theology.

Community Retreat—Our retreat was given by Father Thomas J. Gasson of the Md.-N. Y. Province, July 13-21, and it certainly was a wonderful one. Father shared with us his profound knowledge of the Exercises; many salient pointers, the fruits of much experience, were "driven home" in a most effective manner. Fathers O'Malley, Doyle, Fletcher and Bruckert, Messrs. Simons, C. Coughlin, Wm. Gaffney, Moffatt, O'Neill and McGoldrick, Brothers Hagan, Rosati and Wilhalm came to make the retreat. Brother Masui had to leave on the second day of the retreat to catch his boat for Japan.

GONZAGA UNIVERSITY

Summer Session — The summer school is coming towards the end. It has been a wonderful success. From the very beginning, an extra professor had to be added to the staff. Father William Driscoll generously came to the rescue as professor of Psychology. There are 154 students; among these are counted two fathers and 15 scholastics of the Society, 101 sisters of different orders, and the balance laymen and women. Among the laymen one is a Lutheran minister; another is an out-and-out atheist.

The orders represented among the Sisters are as follows: Sisters of Charity of Leavenworth, Sisters of Charity of Providence, Franciscan Sisters of Perpetual Adoration, Sisters of the Holy Names of Jesus and Mary, Order of St. Benedict, Order of St. Dominic, Order of St. Francis (Glen Riddle), Order of St. Francis (Stella Niagara), Order of St. Ursula, Sisters of St. Joseph of Peace, Sisters of St. Mary, Beaverton. A good number of the Sisters room in DeSmet hall and take their meals in the students' dining room where a cafeteria is conducted by some ladies of the neighborhood; but most of the Sisters reside at the different convents in the city.

Once a week a lecture with stereopticon views is given to which all the students and their friends are

invited. The session will end July 30th.

Death—On the first Friday of this month the community of Gonzaga received a shock which might have been fatal. At about 8:30 p. m. a clergyman was run over by an automobile at the corner of Sinto and Hamilton, six blocks from the college. The news rapidly spread that the unfortunate man was our Father Eline. As soon as this news reached us, Father Minister rushed to the scene with the Holy Oils, and anointed the dying clergyman. Meanwhile, Father Rector was also informed that Father Eline had been fatally injured. The Father quickly seized his Holy Oil stock and rushed to the scene of the accident, where he anointed the injured man, not knowing that he had been anointed before. Whilst doing so, he was fully convinced that he was administering the Last Sacraments to Father Eline. Before rushing out, Rev. Father Rector had thoughtfully written a little notice which he pinned on the Mass board, in which it was stated that Father Eline had met with a serious accident and was not expected to live. The sad news spread like wildfire all over the building. In less time than it takes to write this, all the Fathers and Scholastics had gathered and discussed the sad event in an awesome whisper. Some had already begun to pray for the dying man. A few minutes later Mr. J. Dunne went to the infirmary, where he still had his room. Here he received another severe shock which well nigh caused him to collapse. He found someone walking in the dark corridor; he flashed on his electric torch, and found himself face to face with Father Eline, who stood blinking in the sudden glare of the light. Explanations followed; whereupon Father Eline rushed over to the college to tear away the fatal notice and reassure the Fathers and Scholastics. A little later the true report came in. It told us that the victim of the accident was Father Ferland, a retired secular priest, who was spending the remaining years of his useful life at the home for the aged. Good Father Ferland had always been a true friend of the Society. His death filled us with great sorrow. R. I. P.

The estate left by Father Ferland was estimated at $18,500. Six thousand dollars will be held in trust by the President of Gonzaga University. The income will be used for special religious work under the will, and at the end of 15 years the fund will be used for the education of students. Besides, $770 are bequeathed to priests who administered to the deceased during his last illness.

Alumni — Father Curtis Sharp, who is spending the summer as assistant to Father Brusten at Yakima, recently organized an alumni association for past students of Gonzaga University at a dinner held in the Commercial hotel of that city. Fr. Robert Armstrong, a graduate of Gonzaga, was toastmaster, and Father W. J. Fitzgerald, president of Gonzaga, was the principal speaked. All former members of the University now residing in the valley, had been invited to the banquet. Many were present, and all pledged their assistance in urging young men to enter the big institution in Spokane. Father Joye, S. J., has been making a tour canvassing for students for Gonzaga, and meeting old graduates with a view of asking their support. In Lewiston, Idaho, a meeting was called at the K. of C. hall at which talks were given on the prospects and the advantages at Gonzaga. Father Joye told the gathering of the scholastic and athletic advantages of the school, and several alumni spoke in a similar strain. Whilst Father Joye was touring Idaho, Rev. Father Rector was doing similar work in the greater part of the state of Washington.

Reunion—During the month the Silver Jubilee class, Gonzaga College, celebrated a reunion by 15 of its 26 members in meetings, formal and informal. The graduation of this class took place on the night that Gonzaga attained its twenty-fifth anniversary and emerged from a college into a university.

Recoveries—Fr. William O'Brien, who has been in Sacred Heart hospital for several weeks suffering from heart trouble, is convalescing rapidly. At one time the father was not expected to live, and received the Last Sacraments at the hands of Rev. Rather Rector; but the crisis was passed safely. Father Bruckert, who underwent an operation for gall stones, is also out of danger and

will soon be able to continue his work in Lewiston, Idaho, where he is superior and pastor. Another patient at the hospital is Father Kugler of DeSmet mission. He, too, is on the road to recovery. He is suffering from a severe nervous breakdown.

Exodus—The Fathers who are not teaching in the summer school are scattered all over the states giving retreats to different religious communities. Some are in California, others in Montana or Idaho. Father Weibel will give a retreat in Montana. Every Saturday and Sunday there is a regular "exodus" by the Fathers who are supposed to be the "stay-at-homes," as they are the professors in the summer school. Sometimes as many as 13 are out helping in the neighboring towns or in the different parishes of the city. After working hard during the week, they cheerfully employ their holiday in hearing confessions and preaching, and in doing the part of the minister of God in many other ways.

Church—Father O'Malley has just given a contract for the religiously artistic painting of the interior of St. Aloysius' church. Judging from the plans and specimens submited, this church will soon be the gem of the West.

ST. IGNATIUS MISSION

Improvements—We have finished overhauling the flour mill. A Carter disc, a scouring machine, two cyclone dust collectors and other up to date improvements have been made at a cost of $2,000. The capacity of the plant has been increased to a daily output of 75 barrels per day, and we are now turning out a patent flour. The mill is now among the first class mills of the state as well as being one of the oldest, it having been established soon after the Mission was founded in 1854. The first millstones in the mill were quarried from native rock with tools that had been fashioned by hand and a whip saw mill.

CORRESPONDENCE

Old Albuquerque, N. M.,
June 24, 1927.

Reverend and Dear Father, P. C.:

I understand that your Reverence is the editor of the "Province News;" if so, I owe it probably to you that the News comes to me occasionally. Receive my thanks for the same; I read everything with pleasure.

May I call your attention to a little error? It is stated in one of the numbers of the "Province News" that the Jesuits are now returning to Arizona after an absence of some one hundred and fifty years (I do not recall the exact wording). It is not generally known, I believe, that two Fathers of the California Mission did work for some time in Arizona in the early sixties. Certain it is that Father Mesea and Father Bosco were already there in the beginning of 1864, the former at San Xavier del Bac, the latter at Tuscon. How long they were there I have not been able to find in any book. but I am under the impression that it was some two years. Father Mesea distinguished himself as a missionary amongst the Indians of San Xavier del Bac, the mission where Father E. Kino worked for some time.

With good wishes to you, I am, yours sincerely,

JOS. C. DE ROP, S. J.

(The item was taken from the Los Angeles Tidings, copied from a Catholic News dispatch of Pheonix, Arizona. If the Province News does not appear regularly every month kindly inquire of local superior, as a copy is mailed regularly to all outside the Province.)

St. Joseph's Church,
Nome, Alaska,
April 18, 1927.

Dear Father Sauer, P. C.:

The blanks that you sent about the "Staus Temporalis" of this house reached me three days ago, i. e., April 15. Your Reverence wants them filled in Seattle before April 23rd. I suppose that it will be useless to send them as they cannot possibly reach you before the middle of June. In this time of the year the Yukon is breaking up and the mail carriers have to stop; the first boats will carry our mail. Now the first boats cannot enter the Behring Sea before the 8th of June.

You will not miss much by not having these papers, the Status Temporalis is very easily made. Our Sunday collection averages $9.00. Our Christmas collection goes sometimes to $53.00; our Easter collection to $45.00. We have an average of

nine masses a month. Out of that we have to live (two men), and dog team has to be fed and sometimes, though rarely, we have to help one or two natives. Were it not for the kindness of our Catholics, who give us a good deal of provisions, we could not make both ends meet.

Kindly pray for me and my flock.

B. LAFORTUNE, S. J.

Nenana, Alaska,
June 17, 1927.

Dear Father. P. C.:

Our trip to Alaska was in every way most delightful and interesting. We were aboard the Aleutian. With the exception of one day of rain the weather was pleasant and bright. We, fortunately, had mass every day both on sea and land. For this purpose we were given a large cabin which comfortably accommodated a number of people, besides the Sisters, who wished to attend Mass and receive Holy Communion on Sunday. Unfortunately, the cold storage caught fire and perhaps it was burning two or three hours before the crew perceived it. The loss was estimated at $25,000. Captain Nord told the Sisters that our prayers saved the boat from a worse fate.

On the way we met several of the Fathers who have fairly good-sized congregations and were received with great favor whereever we went. In Fairbanks every one is very much taken up with the great work done by the energy and activity of Father O'Reilly. He has erected a huge crucifix after the fashion of the miraculous one in Spain. Jews and Protestants admire it and give it the sincerest tokens of reverence. A new sanctuary railing of marble, a new tabernacle, a new repository and baptismal font as well as the new paintings around the altar, which are not altogether void of brilliancy and good taste, add greatly to the beauty of the church.

Better than that on the Feast of Corpus Christi we had a solemn procession of the Blessed Sacrament on the church lawn which is picturesque and pleasantly shaded. The chanting of the Sisters and the harmony of the church choir blended with the song of the birds. A touching sermon was delivered by the Father right on the open green. Quite a number of tourists and workmen of all creeds religiously attended the whole performance.

I have about 1500 more miles to cover before I reach my future field of labor where a great harvest was recently reaped by the influenza. Tell these things to the Philosophers and let some come soon to aid us in the work.

Devotedly,

A. M. KEYES, S. J.

Nome, April 12, 1927.

Dear Father Sauer, P. C.;

Your card just arrived, fifty-three days en route! Not so bad—guess the mail carrier had fair traveling this time. We're a mighty long ways from Mount St. Michaels, and possibly our letter of January 9th had not arrived by February 18th, the date of your mailing.

We have but little time for writing, as the two of us have all the Eskimos and whites to take care of, not to speak of all the kitchen "chores," the washing, the dogs — and other tasks which make our short winter days very long, indeed.

Alaska has been hard hit this winter in the loss of several veteran missionaries, but they had done their work. There is a hope—may it not be forlorn!—that younger men may come in numbers sufficient to take their places.

Tuus in Corde Jesu,

J. A. CONCANNON, S. J.

Holy Cross, Alaska.
June 1, 1927.

Reverend and Dear Father, P. C.:

The ice began to break in the Yukon, May 22nd, and is still running though thinning out every day. First steamboat in today but not with mail. The first boat with outside mail is due to arrive on June 6th and a few days later this letter will go out by the same boat.

Everyone well though the country and the mission included passed through a terrible siege of flu just after Easter. Everybody from the Superior down was in bed with the sickness, except myself, though I was in and out amon gthe sick constantly. In one village where I was called by the natives, I acted as nurse, physician, priest and undertaker, but still passed through the epidemic unscratched. Our school here was closed for two weeks, church services were discontinued and it was only a miracle that we did not have

more fatalities. The warm weather and the long days are here, and as usual, the mosquitoes are here, too, to torment us. Always something to take the joy out of life. If it is not the cold in winter it is the mosquito in summer.

Best regards to all the community and yourself every success,

Sincerely yours in Xto,
E. J. CUNNINGHAM, S. J.

VARIA

During the year 1926 more than 14,000 infants and adults were baptized in the hour of death by the zealous Franciscan Missionary Sisters of Mary at Changsha, Human, China. Last summer a severe famine drove thousands of starving natives to seek food in Changsha. Daily the Sisters went on their errands of mercy, visiting the posts where the famine-stricken awaited the distribution of food. Not only did the Sisters assist in distributing rice, but they cared for the sick and sheltered, as far as they were able, the homeless. In the wake of the famine came cholera and other diseases. At the risk of contracting these dread maladies themselves, the Sisters visited the refugees and in a comparatively short time baptized 9,575 dying infants and 535 adults who asked for baptism.

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Mr. Peter F. Meyer of New York recently left almost his whole estate to charitable purposes. The benefaction is estimated at two million dollars, which on the death of his wife is to be divided as follows: One sixth each to St. Joseph's Seminary and Fordham University, one-third each to the Home for the Aged and the Home for Crippled Children.

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On June 8, Marquette University conferred degrees on 578 before an audience of 7,000 people.

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On June 22, Mr. Largan and Mr. Willebrand were ordained priests in our church in St. Louis.

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The Alaskan budget will run over $40,000 this year. May we ask the prayers of Ours that God may send us the means to help our poor missionaries in their difficult work.

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Father Ferland, while crossing Hamilton street on Sinto avenue, was struck by an auto and died a few minutes later on July 1. R. I. P.

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Father Bellavance, who has been acting as vice-provincial of Lower Canada during the illness of Father Boncompain, has been appointed Provincial.

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Suffrages have just been received for the soul of good Father Hartmann, who died at Oroville, Calif., July 18. May he rest in peace.

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Three young Catholic students of Dijon, in France, were arrested recently for tearing up posters advertising an indecent show, and acquitted by the local magistrate. The theatrical syndicate's appeal to the Civic Tribunal of Dijon was nonsustained and the following opinion handed down: "If every producer has the incontestable right to make known to the public by means of posters the representations which he intends to give in his theatre, he has, nevertheless, no right to do injury to morality. The person who enjoys a right but denatures it and falsifies the spirit of that right no longer really exercises it, but abuses it. * * * The appellant has committed an abuse of right and even a misdemeanor. Seeing that the abuse of a right or a misdemeanor cannot be the basis of a judiciary action tending to the reparation of the prejudice which the author of the abuse claims to have suffered, the tribunal rejects the appeal of the theatrical syndicate."

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The coffin containing the body of Bl. Andrew Bobola was brought from Russia to the Gesu in Rome. It was opened in the presence of Vatican officials. The marks of martyrdom—a hole in the back of the neck, where the tongue was pulled out, the skin torn from the chest; the hands cut off, the face cut—were all plainly visible. The features are quite clear, anl the skin of a dark brownish color.

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If the various houses of the Province could send their items of interest to the Province News it would be greatly appreciated.